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THE
MISSIONARY MAGAZINE
AND
CHRONICLE,

RELATING CHIEFLY TO THE MISSIONS OF

The London Missionary Society.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Blomfield-street, Finsbury, and by Messrs. Hankeys, the Society's Bankers, 7, Fenchurch-street, London; in Edinburgh, by Mr. George Yule, Broughton Hall; in Glasgow, by Mr. Risk, 9, Cochrane-street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.

KALEE POOJAH.



KALEE is one of the principal female deities worshipped by the Hindus: she is a form of Doorgah, the wife of Shiva, the third person of the Hindu trinity. She is represented as a jet black woman, with four arms, having in one hand a sword, and in another the head of a giant, which she holds by the hair; another hand is spread open, bestowing a blessing, and with the other she is forbidding fear. She wears a necklace composed of human skulls, which hangs

down to her knees, and round her waist the heads of several giants form a girdle. Her black, dishevelled hair falls down to her heels, and her tongue protrudes considerably from her mouth. Her eyes and eye-brows are red; and, having drank the blood of the giants she destroyed, it is falling from her mouth in a stream upon her breast. She is standing with one leg on the breast and the other on the thigh of her husband, Shiva. Altogether her figure is the most frightful and disgusting that can be imagined.

Kalee made her appearance on the earth at the close of the treta Yuga, or, according to Hindu chronology, in the year of the world 2,900,124, exactly 805,003 years ago. At that period men were fourteen cubits, or twenty one feet high, and lived 10,000 years. Two giants, Shoombho and Nishoombho, of extraordinary size and strength, anxious to obtain immortality, performed austerities for 10,000 years, commencing about the year 2,882,000. To dissuade them from their object, Shiva came from heaven, and promised them any other blessing they might mention. Not content with any thing short of immortality, they entered upon more severe austerities, which continued another thousand years. The boon being still denied, they suspended themselves, with their heads downwards, over a slow fire, till the blood streamed from their heads. In this position they continued 800 years, after which they cut the flesh off their bones, and made burnt offerings of it to Shiva. By these severe acts of holiness they became entire skeletons, when Shiva again appeared, who, still refusing to make them immortal, bestowed this honour—that in riches and strength they should equal the gods. Being thus exalted, they made war with the gods, and were every where victorious; till Indra (the king of heaven) and all the gods, reduced to the most deplorable state of wretchedness, implored the interference of Brahma and Vishnoo, who advised them to perform religious austerities in homage to Doorgal. They did so, and after some time the goddess again appeared, gave them her blessing, and, immediately assuming the form of Kalee, ascended Mount Himalaya, where Chondo and Mundo, two of Shoombho and Nishoombho's messengers, resided.

As these messengers wandered on the mountain, they saw the goddess, and were exceedingly struck with her charms, which they described to their masters, and advised them to engage the affections of this female, even if they gave her all the glorious things which they obtained in plundering the heavens of the gods. Shoombho sent Shooogreev, a messenger, to the goddess, to inform her that the riches of the three worlds were in his palace; that all the offerings which used to be presented to the gods were now offered to him; and that all these offerings, riches, &c., should be

hers, if she would come to him. The goddess replied, that this offer was very liberal; but she had resolved, that the person whom she married must first conquer her in war, and destroy her pride. Shooogreev, unwilling to return unsuccessful, still pressed for a favourable answer; promising that he would engage to conquer her in war, and subdue her pride; and asked her in an authoritative strain, Did she know his master, before whom none of the inhabitants of the three worlds had been able to stand, whether gods, hydras, or men? How then could she, a female, think of resisting his offer? If his master had ordered him, he would have compelled her to go into his presence immediately. She said, All this might be very correct, but that she had taken her resolution, and exhorted him, therefore, to persuade his master to come and try his strength with her. The messenger went to his master, and related what he had heard from this female: on hearing which, Shoombho was filled with rage, and ordered Dhoomlochon, his commander-in-chief, to proceed forthwith to Himalaya, seize the goddess, and bring her to him, and if any attempted to rescue her, utterly to destroy them. At the head of a large army, Dhoomlochon proceeded to Himalaya, and meeting the goddess, acquainted her with his master's orders. She, smiling, invited him to execute them; but on the approach of this hero, she set up a dreadful roar, by which he was reduced to ashes; after which she destroyed the army of the giant, leaving only a few fugitives to communicate the tidings. Shoombho and Nishoombho, infuriated, sent Chondo and Mundo, who, on ascending the mountain, perceived a female sitting on an ass, laughing; but on seeing them, she became full of rage, and drew to her ten, twenty, or thirty of their army at a time, devouring them like fruit. She next seized Mundo by the hair, cut off his head, and holding it over her mouth, drank the blood. Chondo, on seeing the other commander destroyed in this manner, came to close quarters with the goddess; but she, mounted on a lion, sprang on him, and despatching him as she had done Mundo, devoured part of his army, and drank the blood of the greater part of the rest. The two giants no sooner heard this alarming news,

than they themselves resolved to go and engage the furious goddess; for which purpose they collected all their forces, an infinite number of giants, and marched to Himalaya. This army, however, shared the fate of the last, and the commander, Rokto-beej, seeing all his men destroyed, encountered the goddess in person; but though she filled him with wounds, from every drop of blood which fell to the ground, arose a thousand giants, equal in strength to Rokto-beej himself; hence innumerable enemies surrounded her, and the gods were filled with alarm at this amazing sight. At length Chondee, a goddess who had assisted Kalee in the engagement, promised that if she would open her mouth, and drink his blood before it fell to the ground, she (Chondee) would engage the giant, and destroy the whole of his strangely-formed offspring. Kalee consented, and this commander and his army were soon despatched.

Shoombho and Nishoombho, in a state of desperation, next engaged the goddess in single combat, Shoombho making the first onset. The battle was dreadful, inconceivably dreadful, on both sides, till at last both the giants were killed. Kalee was so overjoyed at the victory, that she danced till the earth shook to its foundation; and Shiva, at the intercession of the gods, was compelled to go to the spot, to persuade her to desist. He saw no other way, however, of prevailing, than by throwing himself among the dead bodies of the slain. When the goddess saw that she was dancing on her husband, she was so shocked that she put out her tongue to a great length, and remained motionless, and she is represented in this posture in almost all the images now made in Bengal.

The principal temple in honour of Kalee, in Bengal, is at Kalee Ghant, about two miles from Calcutta. The entrance is through a low, ruinous archway, which leads to an open court-yard, containing a few temples consecrated to Gonesh and Rada Kristno, and a lofty *Oshotto* tree, (*ficus religiosa*) under the shade of which are generally a number of Sunnyasees and Fakeers, performing their devotions. A second archway leads to the large temple, where at one end, on an elevated spot, is placed the idol—the face is most hideous; the eyes, nose, and mouth are painted red, and a tongue, made of solid gold, projects about nine inches from the lips. The image is arrayed with every kind of female ornament, bracelets, nose-ring, necklace, &c. Before this goddess, bloody sacrifices are offered daily—seldom less than a hun-

dred he-goats, and as many rams, together with six or eight buffaloes, are daily sacrificed before her altar; and at the great festival, called *Kalee Poojah*, held in October, about one thousand victims bleed: the place of sacrifice, on such occasions, is literally inundated with gore. Offerings of rice, curds, sweetmeats, fruits, cloth, gold ornaments, &c., frequently to the amount of some hundreds and thousands of rupees, are presented by the worshippers.

Kalee extends her protection to all classes of characters, who feel inclined to worship her; hence, thieves and murderers pay their devotions at her shrine, and, under her auspices, proceed to their work of robbery or blood. If successful in their undertaking, a portion of the spoil is consecrated to her use. One of my pundits, some few years ago, in my absence, opened a drawer in my study, and stole three hundred rupees (£30); he immediately proceeded to Kalee Ghant, and offered to the goddess a present of thirty rupees. The Thugs, murderers by profession, are all under the protection of this goddess.

On the last night of the decrease of the moon, in the month Kartik, (October,) the Kalee poojah is celebrated; on which occasion, an image of the goddess is set up in a large room in the house of every respectable Hindu. Bloody sacrifices are offered, and the Brahmins repeat from the *Chundee* the history of the wars, valour, and victories of the goddess—in doing which he is repeatedly interrupted by the shouts of the multitude, crying, "Victory to the great Kalee!" Dancing before the image is kept up all night; and, on the next day, presents having been given to the Brahmins, the image is placed upon a stage and carried on the shoulders of men to the side of the Ganges, accompanied with banners, the beating of drums, sounding of trumpets, &c. It is then placed on two boats, lashed together for the purpose, and taken to the middle of the river, where, after a few ceremonies, amidst the deafening shouts of the people on board and on shore, it is thrown into the stream, and seen no more. The picture, at the head of this article, represents the image on the boats, immediately before it is thrown into the water.

Who can peruse the foregoing account without mourning over the state of the millions of Hindus who are thus deceiving themselves with lies, and cleaving with the greatest earnestness to foolish fables, believing that in them they have eternal life!

GEO. GOGERLY.

NEYOOR MISSION, IN SOUTH TRAVANCORE.

THE progress of events, at the stations in South Travancore, forcibly evinces the value of Missionary exertions among the Heathen. Many hearts have been renewed by the influence of Divine truth; and the general state of opinion and feeling, on the part of the native inhabitants, seems to foreshadow the approach of a most extensive moral change. At present we invite attention to some gratifying particulars contained in a late report of the Neyoor Mission, where nearly five thousand persons, who formerly worshipped idols, have publicly renounced all dependence on the latter. After noticing the zealous efforts of the native teachers and schoolmasters attached to the Mission, now amounting to one hundred and sixty-one in number; and the accession to the kingdom of our Lord of several new converts from heathenism, Mr. Mead, whose return to this country in pursuit of health has been already noticed, writing from Neyoor, under date 11th of April, thus continues:—

Having lately had occasion to cut down some timber, one of the native readers accompanied Mr. Ashton, who collected a number of men and felled a fine large teak tree, which had long been an object of superstitious dread to the inhabitants of the jungles. The people concealed themselves in their houses while the axe was at work, but ran out when they heard the tree fall, supposing that some of our people had certainly been killed by the devils which, as they believed, had long taken up their abode in it. When they saw that no harm had befallen those who cut down the tree, their belief in the power of the evil spirits seemed to waver. They have since solicited the formation of a school, and have received some tracts. One family has expressed a desire to be placed under regular instruction. Freely, and with one consent, the people gave up the rude stone which had been worshipped, perhaps for ages, under the tree; and said they would not again be afraid of the evil demons. We trust that the instance above mentioned may lead to the introduction of Christianity among a numerous race who dwell as a distinct people in these mountains, and have little intercourse with the inhabitants of the adjacent villages. The latter occasionally descend into the low country, for the purpose of exchanging their mountain produce—grain, honey, wax, and cardamoms, for salt, tobacco, and cloth. The fear of the wild beasts, which

abound in the thick jungles, and the danger of fever to those unaccustomed to the heavy dews that fall in those parts, have hitherto prevented any of our people from settling there; but we hope ere long to establish a school which will, under the Divine blessing, raise up instruments for diffusing knowledge amongst the people. The latter, it is said, are numerous; but from their peculiar habits, it is difficult to ascertain their number, or even to gain access to them. They build their huts of grass and bamboos on very high trees, and ascend by a kind of ladder, made of the bamboo, to avoid the nightly attacks of wild animals. Their most formidable enemies are the royal tiger and wild elephant. The former carries off the cattle, and, occasionally, one of the poor people themselves, who happen to be engaged in the cultivation of their ground late in the afternoon. If our hands are strengthened, we hope that, notwithstanding all obstacles, the truths of the Gospel will be published amongst this benighted race. In writing lately to the Religious Tract Society, we had the pleasure to mention the recent introduction of religious tracts among this class of natives.

Ere long, I hope I shall be able to communicate some account of Sarah Josephine Smith, and the other female children in the Carlton School, for whom subscriptions have been received.

RETROSPECT OF THE SURAT MISSION.

IN transmitting this paper to the editor, Mr. Fyvie thus alludes to the circumstances by which it was elicited:—"Some weeks ago the members of the Mission and a few Christian friends were conversing together, at the close of our weekly prayer meeting, on the progress of Christianity in India generally, and particularly in Surat, when a gentleman present mentioned it as his opinion that as yet little had been done, and that the prospects were any thing but encouraging. I inti-

mated that my sentiments were very different. The company desired me to state them. I did so. As what I said seemed to carry conviction to the minds of all present, my brother requested me to commit my thoughts to paper, and let them be printed in our next report, as the things I had stated ought to be known by all. I acceded to his proposal, and now send you a copy for insertion in the *Missionary Chronicle* :—

To the Rev. W. Ellis, Foreign Secretary to the London Missionary Society.

REV. AND DEAR SIR,—The Mission at Surat was commenced in the year 1815, by two Ministers of the Gospel from England, under the auspices of the London Missionary Society. One of them entered the married state before he left his native land, and the other, some time after his arrival in this country. Since that period three European labourers, with their wives, have successively joined the Mission. By this means, allowing for vacancies occasioned by deaths, and absence on account of personal or relative affliction, it may be assumed, though not perhaps with numerical accuracy, that two Missionaries, with their families, have been regularly employed in its service to the present date. During this period, much labour has been performed—some deep anxieties have been experienced—frequent afflictions endured—two male and two female members removed by death—many prayers offered up to God for the prosperity of his cause in this part of the world—and considerable expense necessarily incurred, in order to promote the objects of the institution among this numerous and interesting people. We, who have been honoured to engage as Missionaries in this enterprise, have endeavoured, through Divine grace, to perform our work, endure our trials, and present our petitions in obedience to the Divine command, and in the exercise of faith in Him who has said to his people, “Preach the Gospel to every creature,” and, “Lo, I am with you alway, even to the end of the world;” and the Christian public in Britain and India have supplied us with the funds necessary to enable us to carry into effect, in some humble measure, the final command of the Saviour, in this city and province.

At this stage of our operations, nothing can be more desirable to us, or more justly expected by the Christian public in general, and the Parent Society in particular, than that we should be able satisfactorily to answer the two following questions, viz. :—“*What then has actually been accomplished by the sacrifice of all this money, time, labour, and life?*” and “*What are some of those circumstances which afford encouragement to greater and continued effort?*” In order to answer the first question satisfactorily, it is necessary to notice several circumstances, which, I fear, are frequently too

much overlooked, when casting up the evidence of successful or unsuccessful labour in a heathen land. The first Missionaries, for example, had the language of the people to acquire, with comparatively very imperfect helps, in the shape of grammars, dictionaries, or school-books, and under teachers, who, however well qualified in some respects, had scarcely an idea in common with those who employed them. Not a verse of the Scriptures, not a religious tract, or a single school-book, which a Christian Missionary could conscientiously put into the hands of a child, was to be found in the vernacular language, throughout the country.* After they had obtained some knowledge of the language, and wished to establish a few schools, it was with the greatest difficulty they could obtain either masters or scholars, lest the caste of the teachers should be destroyed, or the children receive the mark of the God of the English, be polluted by the touch of foreigners, made soldiers, or slaves, or sent over the seas as a present to the king of Britain:—in short, lest they should be made unlike their idolatrous forefathers. As the Missionaries increased in their acquaintance with the language and the people, they found that though many of them verbally admitted the existence of one God, yet they entertained the most gross, absurd, and contradictory ideas of his nature, perfections, and government: and generally spake of three hundred and thirty millions of gods and goddesses, whom it was their duty and interest to worship, in addition to, and even to the entire neglect of Him from whom they received every mercy. They also found that the mass of the people had idols of every shape, size, materials, and number, to whom they daily presented offerings, and from whom they sought and expected favours—that the sun, moon, and stars, fire and water; men, cows, monkeys, dogs, peacocks, snakes, trees, plants, and stones, were the objects of their constant veneration and worship—and that superstition and idolatry so pervaded their minds and was so interwoven with the whole frame-work of society, and so incorporated with all the

* The New Testament in Goojuratee, translated by the Serampore Missionaries, did not issue from the press till 1820, and is not known in this province to the present day.

transactions of every-day life, as that nothing could be done without a marked reference to some filthy god or abominable rite. Such it has been for ages, and such it is now, in this very city, among those who have not embraced the Gospel. Hence merchants worship their shops—writers, their pens and inkstands—carpenters, their axes and saws—bricklayers and stone-cutters, their trowels and chisels—smiths, their anvils and hammers—husbandmen and labourers, their ploughs, carts, mat-tocks, and hoes—seafaring men, their nets and boats—and soldiers, their various accoutrements of offensive and defensive warfare, in order to secure success in their respective occupations and pursuits. The brethren also found that the moral powers of the people were awfully debased, that their associations, even in reference to religion, were of the most filthy and degrading kind—that they often manifested the most painful levity on the most serious subjects—that they were ignorant of Divine things to a degree which can scarcely be credited by those who have not laboured among them—that their whole mass of ceremonies was supported by a system of false philosophy and cunning priestcraft—that they had very little sense of guilt attached to such crimes as lying, stealing, coveting, or committing adultery, and had no morality except that which arose from a sense of interest. In short, that not *liking* to retain the knowledge of a true God, as made known to them in the works of creation, and written on their hearts, they possessed a reprobate, a disapproved mind, and consequently were filled with all unrighteousness. It was also evident, that if any Hindu should embrace the Gospel, be baptized, and take the Lord's supper, it must be at the expense of almost all which man esteems below—renounce all further connexion with his relations—lose all human prospect of support for himself and family, and be subjected to suffer the utmost disgrace from his countrymen.

To all these appalling evils we must add, in the present case, as in many other cases in India, *the amazing number to be taught*. Surat must be regarded merely as the key-city of the Goojurat province, the population of which is estimated at about five millions. And if we include the province of Cutch, and the borders of Rajpoothana and Malwa, where the majority of the people, especially in the large towns, though with some variations, speak substantially the same language as in Goojurat Proper, we have in all probability a population of between eight and nine millions, who, with few exceptions, are "wholly given to idolatry," and whose forefathers have for ages followed the same system of delusion. Yet among all these millions

there never has been a single resident Protestant Missionary, (as far as we know,) but those stationed at Surat, in connexion with the London Missionary Society—with the exception of Mr. Aratoon, a converted Armenian, under the auspices of the Serampore Missionaries, who laboured in the same city for eight or nine years—and the late Rev. J. Gray, Chaplain at Bhooj, who conducted a few schools for two or three years, and translated one of the Gospels into the Cutch dialect. The provinces beyond the line I have described, for a considerable distance, especially towards the north and north-west, are in a state of still greater spiritual destitution. On these accounts the mass of moral evil in constant operation throughout this extensive province must be exceedingly great, especially as it is daily increased and strengthened by the importation of foreign vices, and encouraged by filthy stories, licentious songs, impure shâstras, abandoned priests, and unclean devotees of every grade: thus it flows from heart to heart, from family to family, from village to village, from town to town, and from city to city, augmenting the wickedness of all ranks, blinding their understandings, deadening their hearts, stupefying their consciences, and dragging thousands and tens of thousands down to everlasting woe. Thus it has been for centuries, but alas! how few to proclaim to this bewildered people, "Behold the Lamb of God, that taketh away the sin of the world." "O that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the" millions that idolatry has brought to ruin in this land, while there was no one to say among these heathen, "the Lord reigneth," or to direct their bewildered minds to the refuge which he has provided! Were a Missionary stationed in every considerable town throughout the province, and daily employed in superintending a few Christian schools, circulating the Scriptures and tracts, and preaching the Gospel, this might be considered something like an adequate supply of means; but hitherto the labourers have been lost among the dense population, like so many drops of water in the ocean. Perhaps the statement relative to the number of the heathen who speak the Goojuratee language may not be minutely correct; but it is not the least affecting part of this recital, that a million placed on one side or the other still leaves a multitude of human beings in a state too dreadful to be alluded to, without feelings of the keenest agony.

Taking all these circumstances into account, together with the difficulties of finding proper words by which to convey Gospel truths in their undisguised simplicity, purity, and glory to the minds of a

heathen people—the sacrifices to be made by them on embracing and confessing Christianity—the dreadful immorality to which converts are hourly exposed throughout the whole land—the deadening influence of a tropical climate on European labourers—the wicked lives of many professed Christians, and the connexion of the governments, both supreme and subordinate, Christian, Mohammedan, and heathen, with the superstition and idolatry of the country; it is truly astonishing that a single conversion has taken place, or an individual convert remained stedfastly attached to the truth as it is in Jesus. But God has remembered his covenant, been mindful of his promises, and has not left us, however unworthy of the honour, to labour altogether in vain, or spend our strength for nought. He has witnessed our anxieties, heard our prayers, and, to an extent in perfect accordance with his infinite wisdom and rectitude, given success to our endeavours, even in this land of idols! Herein I rejoice, yea! and will rejoice; and I call on every Christian to assist me in praising the Most High God for what he has enabled us to do in the way of preparation, and especially for his mercy displayed to a few of these poor heathen! “I will exalt thee, O Lord, I will praise thy name; for thou hast done wonderful things.”

But this is not all. The Missionaries have been enabled to translate into the Goojuratee, the vernacular dialect of the province, the entire Scriptures. Two editions of the Old Testament—three editions of the New Testament, with one edition of the four Gospels and Acts of the Apostles, have been printed at the Mission press, nearly all of which have been distributed among the people; so that the printing of a new edition of one of the Gospels requires soon to be commenced. Upwards of two hundred thousand religious tracts have also been prepared, printed, and circulated throughout the province. A “Book of Hymns”—A manual for “Public Worship”—a volume containing “A Summary of the Scriptures”—and three volumes of “Expository Discourses” on the 5th, 6th, and 7th chapters of Matthew, have also been ready for some time, and are being distributed, especially among those who appear to be disposed to examine with candour the nature and claims of Christianity. These works, as well as benefiting the heathen, will afford to future Missionaries much valuable assistance in acquiring the language; furnish them with many appropriate illustrations, and several well defined theological terms; and thus enable them to be much sooner useful among the people than those who had every thing to settle, and no standard to which they could refer. Nine individuals, six men and three

women, have been called into the fellowship of the Gospel from among the heathen, and eight children, connected with these adults, have received the initiatory rite of Christianity. Two individuals, one a converted native, and the other an Indo-Briton, are usefully employed as readers in the service of the Mission, and their pay as such is guaranteed by friends residing in St. Petersburg. Another of the converts, who is in circumstances of comfort, as it relates to this world, occupies much of his time in seeking the present and eternal good of his countrymen, without any remuneration from man. Several other persons appear in earnest respecting the salvation of their souls. Six schools, conducted on scriptural principles, containing generally upwards of 300 children, have long been in successful operation; and from them many have gone to fulfil the public and relative duties of life, with their minds well stored with Divine truth; and are consequently exerting a very different influence on society from what they would otherwise have done. It is believed that few comparatively of those who have been thus instructed are satisfied with the religion of their fathers, and some of them, it is well known, look on paganism, with all its array of false philosophy, haughty priests, splendid temples, and imposing ceremonies, with disgust. Multitudes of the people who were once bigoted idolaters, through the influence of Divine truth, now seem to despise the whole system, and pay attention to a few of its rites merely to save appearances. The Scriptures and tracts are sought after by all classes and read with avidity. A spirit of religious inquiry is extensively diffusing itself among the people; and the preaching of the Gospel, in the Mission chapel, in our school-rooms, at temples and other places of concourse, is listened to, in the majority of cases, with attention and decorum, by greater numbers than at any former period since the commencement of the Mission. There is good reason for believing that the way is preparing, and the time hastening on, when a great moral change will be effected among this people. All is tending, we firmly trust, to the grand consummation, their conversion from idolatry and all its abominations, to the knowledge, love, fear, and service of the true God, and his Son Jesus Christ. Though you travel over the length and breadth of your highly privileged country, you will not find, I presume, a place where such a moral change has been effected during the last twenty-one years, as that which I have endeavoured to describe. I have said nothing of the spiritual good which Europeans have derived from the labours of your Missionaries in this country. They are daily returning to your shores,

and "will speak with you face to face;" and I have no fear that any of those who "know their right hand from their left" in spiritual matters, will say that I have given an overcharged picture.

These few evidences of successful labour, considering the state of the people, show us that this Mission has hitherto received much of the Divine blessing; and when we view these results in connexion with what is being effected, by similar means, at all other Missionary stations in India, they afford the most abundant encouragement to persevere in the work, till the whole continent has been enlightened by Divine truth, and the darkness of idolatry, with its attendant crimes and curses, has vanished for ever! Christian brethren, redeemed by the blood of Jesus, and consecrated to Father, Son, and Holy Spirit, these things ought to cheer your hearts, and induce you to be thankful that your endeavours have been so abundantly blessed, and stimulate you to increase your efforts in aiding this glorious work. Much remains to be effected, and our time of labour is short and uncertain. Be not faint-hearted in furnishing means for this sacred cause. Abound yet more and more in united, persevering, and fervent prayer to God for the influences of his Spirit to qualify and thrust forth many "more labourers into his harvest," and to prosper the efforts of his people till all flesh see his salvation.

The Directors of the London Missionary

Society have promised to send out, as soon as possible, two additional labourers to this part of the Mission field. What an honour will it confer on you should they belong to the town in which you dwell, the church with which you are connected, or the family over which you preside. Should your sons and daughters desire to engage in this work, and be possessed of solid piety, experience, talents, and a sound constitution, pray do not throw obstacles in their way, but encourage them to offer themselves to the Parent Society. The world is to be converted through the instrumentality of Divine truth, in answer to the prayers of God's people, by means of their individual and united exertions. Blessed is he who, from pure motives, performs his part in the great work! In fine, Christian brethren, seek to feel more fully your obligations to the Saviour, and daily manifest the genuineness of your attachment to Him by uniform, cheerful, and increasing contributions to his cause, unremitting personal labours for the happiness of those within the circle of your influence, and fervent, believing, and unceasing prayers to the Most High, for his effectual blessing to descend on all the scriptural efforts of his people to evangelize and save this lost and ruined world. May the whole earth soon be filled with his glory! Amen and Amen.

I am, yours truly,

ALEXANDER FYVIE.

Surat, 18th August, 1836.

EXTRACTS OF A LETTER FROM THE MISSIONARIES APPOINTED TO THE NAVIGATORS ISLANDS.

Dated, Avarua, Rarotonga, 25th May, 1836.

ADDRESSED TO THE FOREIGN SECRETARY.

DEAR SIR,—Captain M'Auliffe, of the "Wanstead," of London, being here, and having informed us that he is likely to reach London in December, we seize the opportunity of giving you an account of our progress. By Captain Havers, of the "Tuscan," we forwarded two letters from Tahiti, acquainting you with the leading incidents of our voyage to that island.

On the 25th of April, we passed over to Eimeo; where we had the pleasure, not only of agreeable intercourse with friends, and spending an interesting Sabbath, but of attending the examination of the young people of the institution there.

On the 4th instant, we sailed for Hualine, where we arrived next morning, and there spent nearly a fortnight in the most gratifying intercourse with Mr. Barff and his family and people, and with Captain Green, of the "Recovery," whose

piety and kindness render him a most welcome visitor at a Missionary station. Here we were favoured to attend, and take part in, the annual Missionary meeting; and as we saw the people, with smiling countenances, lay their dollars on the table, and listened to the animated addresses of between twenty and thirty chiefs and teachers, we thanked God, and took courage. The people of Mr. Barff's church generously made us a present of food, consisting of a pig, several fowls, and a large supply of vegetables, to which Mr. Barff, beside his other kindness, made liberal additions. Here ended our gratifying and advantageous visits to the Georgian and Society Islands, during which we were almost overwhelmed by the kindness of friends, and with grateful wonder at the effects of the grace of God through the instrumentality of Missionary labour.

After the most anxious deliberation, Mr.

Barff decided to accompany us; and, with him, we safely arrived here yesterday morning. Some of us have already visited Mr. Pitman's station, and both there and at this place have been much delighted with what we have seen and heard. We were glad to find Mr. Pitman somewhat better than we expected, although grieved that he is still too weak to preach much.

At all the islands at which we have called we have admitted, and lamented, that the labourers are too few; but *hither* we are confident that the Directors would instantly send more if they could spend six hours on the island. Here is a fine moderate climate; seven thousand people eager for instruction, and scarcely an obstruction of any kind; while at the out-stations on the smaller islands there are six or seven thousand more, but ill-shepherded by native teachers. The importunity of the people for some of us to stay with them truly distresses us. We had not been long on shore ere a special messenger arrived in breathless haste, with a note from a chief living on the other side of the island, begging that Mr. Buzacott would secure one of us for his station; and the note was scarcely read, when another messenger arrived from the same place, on the same errand. Yet we are obliged to tell the humbling fact, that there are not in England sufficient Missionaries to be found! What can the British churches say to these things?

After much deliberation, the brethren decided that Mr. Buzacott could not prudently accompany us, unless one of us should stay here during his absence.

Thinking that, beside the attendance he may render to Mr. Pitman, this climate will suit him much better, until his recovery, than that of Samoa, it is arranged that he and Mrs. M'D. remain with Mr. Pitman during the absence of Mr. and Mrs. Buzacott. We therefore delay the brig for two or three days, which is the first delay on our account, and then we hope in eight or ten days to be safely wafted to our appointed field of labour, which we are become very anxious to reach; and thus to end a voyage of twenty thousand miles, during which all our little privations and disagreeables have been far more than counterbalanced by the safety and comparative comfort and advantages which, through the Divine goodness, we have experienced.

The Mission here is truly, as described in your written instruction, "an interesting and flourishing Mission." We this morning attended the children's school, at which we saw not less than one thousand scholars under Christian instruction, and heard them sing in their own language the wonderful works of God; and in the afternoon attended a meeting at the chapel, held at the request of the natives, that we might exchange with them the feelings and sentiments of Christian brotherhood.

We are, dear Sir,

Most sincerely yours,

THOMAS HEATH,
CHARLES HARDIE,
GEORGE BARNDEN,
WILLIAM MILLS,
A. W. MURRAY.

THE TRIBE OF THE BATLAPI IN SOUTH AFRICA.

(Continued from page 173.)

In more widely diffusing the advantages of moral and religious knowledge amongst this once degenerate race of people, Mr. Wright continues the detail of his operations as follows:—

When we came into the town on the Sababath, we found the entire of the people already assembled for worship, at least 800 in number, many having come on the preceding evening from the cattle-posts to hear the word of God. At the close of the service one couple was married, and one child baptised. These were novel scenes to the multitude. After these services I had all the children collected, addressed them from Psalm xxxiv. 11, and catechised them; the parents remaining behind to listen. In this service I am convinced the latter felt peculiar interest. In the afternoon I preached again; the interval, before and after, being filled up in conversation with many anxious inquirers and candidates for baptism. About 50 attended, and 22 of the number were fe-

males. Being obliged to listen and reply to each case separately, this meeting kept us till a late hour. Notwithstanding, all present evidently felt deep interest until the close, when I proceeded to my wagon perfectly exhausted, having enjoyed one of the happiest days I ever spent in South Africa.

On Monday morning, after salutations and prayer, I proceeded to the other large division of the same people, residing about eighteen miles lower down on the Great River, where our native teacher Makame is located. Late in the afternoon I arrived near one of the outposts of Makame, situated on the opposite side of the Great River, where I halted, crossed the river, and proceeded to the village to hold service. This being concluded, four men and two

women, evidently under much concern of mind, desired to speak with me; after which I called the children together, (twenty-seven in number,) catechised them, gave an address, examined also their progress in the

After noticing the promising aspect of the people in this part of his field of labour, and concluding the narrative of his visit to the other out-stations, all of which he describes as being in a delightfully progressive state, Mr. Wright mentions his return in safety to the post at which he resides, bringing with him a number of the Batlapi tribe, and thus resumes:—

On last Sabbath-day I had the unspeakable pleasure of baptising thirteen adults and sixteen children, and of seeing sixteen new members sit down with us for the first time at the Lord's table; amongst whom was the eldest son of the king Mateebe. It has been said that when the Gospel was sent to the Bechuanas, "it was sent first to the Batlapi, and to the palace of the king;" and you will be glad to find that neither the efforts nor expectations of the churches of Britain, with regard to these people, have been in vain. Besides the eldest son of the king, who is now a member of our church, there are four or five other members of the same family, and upwards of one hundred of the people, a goodly number of whom are persons of influence in the nation, who will, we hope, ere long join the members in our church; and, what is still more interesting, God has raised up two native teachers* among these people, men of talent and devotedness, and is apparently blessing their labours, in an extraordinary manner, to the conversion of sinners.

There are upwards of three hundred children regularly in the schools; a considerable number of adults can now read, and a great number more are already so far advanced, that in a short time they will be able to read the books printed in their language.

It will be two years next November since Makame, with a small party, paid his first visit to Griqua Town, expressly to hear the word of God; and in this interval, the interesting and important changes to which I have referred have taken place amongst these people.

On my last visit, I said to Makame one day, "What induced you to come to Griqua Town purposely to hear the word of God? for, though you and your people had been living within fifty miles of us during seven or eight years, we never paid you a single visit to tell you of the Saviour." His reply was the following account of himself:—

"When that good man, Mr. Read, resided at Lattakoo, I was a scholar amongst a great number in his school; and I was also the bell-ringer. Mr. Read felt very anxious that I and several other youths should learn to read the Bible, and he took

school, and was pleased to find them so far advanced. On arriving at my wagon, it was already dark, and I remained for the night where I had halted.

great pains to make us know and feel that we were sinners before the great God of heaven, used to talk much to us about the Saviour, the necessity of a new heart, the importance of the salvation of the soul, and preparation for death and eternity. There were ten or twelve of us to whom I have reason to believe God blessed that man's labours. We got some knowledge of good things, and our convictions, fears, and prayers were occasionally greatly excited. But after Mr. Read left Lattakoo, we were deprived of our privileges; left without further attention from any one, dispersed in the mass of the people, and exposed to temptation and forgetfulness. I still remained the subject of occasional convictions; my conscience now and then forcing me to retire among the bushes for prayer, and these occasions were sometimes accompanied with many tears. Notwithstanding, I relapsed so far that I complied with the heathen practices of my people.

"Two years ago I paid a visit to my friends at Lattakoo, and on my way home I arrived on a Saturday at Blink Klip,† where I halted for a short time at the house of a friend named Lukas Kok, a member of the church at Griqua Town. He said to me, 'You will not proceed to-day, to-morrow is the Sabbath, and you must not travel on the Sabbath. Here you can listen to the word of God; but if you proceed now, you must be on the road to-morrow, as you cannot get to Griqua Town in time to keep the Sabbath.' I replied, with apparent indifference, 'What have I to do with the Sabbath, or with the word of God?' Lukas seemed much grieved at my wickedness, and, with a great deal of feeling, gave me a very serious warning and exhortation. I felt deeply under his address, but determined not to yield; proceeded on my journey, and laid down to sleep in the evening, very uneasy in my mind. The Sabbath came, and my fears increased so much, that I dared not proceed that day, but remained still. On the Monday I arrived at Griqua Town, and called at the house of a pious female friend, who was a member of the church. The first thing she said to me was, 'Why, Makame, you must have been on the road yesterday;

* Thabé and Makame.

† Tsantsabane.

have you no regard for the law of God, for your soul's welfare, nor fear of death, or of the judgment to come? I tremble for your situation, and beg you will think, before you be carried away by death in your wickedness.' I made no reply; I did not open my mouth nor lift up my head, for I felt as if doomed to everlasting destruction.

"In the afternoon, I left Griqua Town to proceed, and in the evening I met another good woman on the road, also a member of the church at Griqua Town; she said, 'Well, Makame, did you hear the word of God yesterday at Griqua Town?' I was confounded, and compelled to confess the truth. She addressed me in the same strain as the others, with much faithfulness and feeling. I left her and proceeded, my mind filled with horror at my awful condition, and fully expecting that some tremendous judgment of God would overtake me immediately.

"A few days after I arrived at home, a man belonging to Griqua Town came to our village, and, though not a member of the church, I considered him a good man. All his conversation was concerning the word of God, and His work in the heart of a sinner. I remember he gave us the history of Noah and the Flood, of Lot, and Sodom and Gomorrah, and of Abraham; and he also told us much about Jesus Christ and his love, and of the only way of safety for a sinner through him. The state of my mind became intolerable, and I resolved to go immediately to Griqua Town to hear the word of God, and to speak with the Missionaries. Accordingly, I left home, accompanied by a few of my companions, to whom I had already made known the state of my mind, and who were also like me the subjects of conviction in the days of Mr. Read at Lattakoo.

"We arrived at Griqua Town towards evening, and I went at once to the house of one of the Missionaries, that of Mr. Hughes, Mr. Wright being absent at the time. I told Mr. H. I was come for no other purpose than to hear the word of God, and

made known to him fully the state of my mind. He manifested a deep interest in my case, and spent the whole of that evening with me to instruct me in the things of God. I retired to my lodgings with my heart filled with sorrow, and involuntarily crying out, 'What shall I do?' On arriving at the house where I had put up, a good man came and sung a hymn and prayed with us, and now my sorrow broke forth in strong cries, and I went out alone to the bush, but I could only weep. I could not pray. I felt as if my heart would break. The following morning I repaired again to the teacher, and he and one of the church members spent most of the day with me, instructing me in the way of salvation; but my agony of mind continued for some time. At length light broke in upon my mind; I understood God's way of saving a sinner through Jesus Christ. I was overwhelmed with the thoughts of the patience, the condescension, and love of God to me, the most wicked of men, and I found rest and peace to my soul by trusting in the Saviour. I returned home after a few weeks, and could not do otherwise than tell my fellow-sinners what God had done for my soul; many listened with attention and wonder, for I was a miracle of the grace of God, and the people could not believe their senses that I was really the same Makame they had always known."

Makame (Mr. Wright adds) could not remain at home long at a time, but frequently visited the station, bringing with him large parties of young men to hear the word of God, and to learn to read. The task of learning to read was soon accomplished by several, and it pleased God to bless the Gospel, we hope, to the conversion of a good many. Thirteen have been baptised and are members of our church, and we are now favoured with a revival of religion amongst these people, unparalleled in the history of Missions in these parts; and the work of God, the progress of education, and the general improvement of the people, now present the most cheering aspect.

SOUTH AFRICA.

JOURNEY OF THE MISSIONARIES AT LATTAKOO TO THE INTERIOR.

From an old and faithful labourer in the Missionary field in South Africa, we have received the following intelligence, under date, Kuruman, July 12, 1836. In the excursions made from time to time by Mr. Hamilton and the brethren of the Lattakoo Mission to the Baharutse country, to obtain supplies of timber for building at the station, they have frequently taken advantage of the opportunities thus afforded, to explain to the Matabelé, and more particularly to Masilikatse, the king of that warlike people, the leading doctrines and facts of Christianity, and to set forth, by word and deed, the spirit of its precepts. This will be shown in

fuller detail than at present by the journals of Mr. Moffat, parts of which we hope hereafter to insert. The occurrences now inviting notice will, we are persuaded, excite interest and afford gratification.

Through the blessing of my heavenly Father I enjoy health, but find my strength of body departing day by day; reminding me that I must soon quit this present scene. My soul rests for acceptance at death on the finished work of Jesus Christ alone, and not on any thing that I have done or suffered in this heathen land.

On Sept. 10th, last year, brother Edwards and myself left Kuruman for the Interior with seven wagons, and about twenty people, in search of wood for the new Mission chapel. Nothing remarkable took place on the way. At Sactlahoal, we saw some wandering people, to whom the Gospel was preached. A day's ride from Matsegwe, the former abode of the Baharutse, now possessed by the Zoolus, we sent two men forward to inform Masilikatse of our approach; and spent the Sabbath on the banks of a fine river. About noon, one of his chief men, Caleope, with a few warriors, came to welcome us in the name of the king to his country.

On Monday morning we set forward, and soon came to the town where the great king of the Zoolus dwells. His majesty came out with about one hundred and fifty warriors, gave orders as to where our wagons should stand, and very soon found his way into my wagon and bed unasked. He visited brother Edwards and myself for a week in this manner, taking possession of our beds, and thereby causing us much trouble. My brother and I made him a present of ten pounds of beads, and a roll of tobacco each, and then informed him of the object of our visit to his country, namely, to find wood for a house that we were building, in which to worship our God. His answer was, "My land is before you; go where you please, and take as much wood as you want."

We returned him thanks, and stayed there one week, being partly supplied with food by the king. No interruption was given to our worship. We met Dr. Smith's Central Expedition returning from the Interior, and spent a Sabbath in the society of the Doctor and his friends. We preached for them, and our day of Christian worship would have ended in peace, only for a great dance which took place among the natives, intended, I believe, in honour of the Expedition. The king came once to our evening worship; when ended, he said it was very good. He understands a good deal of the Sitchuana language.

The Zoolus are a fine race of men, but worship no God. The king only is the object of their adoration, and his praise is proclaimed night and day. His great ambition is to possess all the cattle in the world.

We travelled south-east for about thirty miles, where we found wood; and, though many Baharoats assisted us, had hard labour for three weeks in cutting it down, and loading our wagons.

The people to whom the Gospel was preached heard with attention the great things of the kingdom of God. The day of grace hath dawned on this degraded people; God hath heard our prayers and the prayers of his people, and hath sent forth his servants from America to gain and possess the land in the name of Jesus Christ. They may have to stand against many storms, raised by the wicked one; but the Lamb shall overcome them; for he is King of kings, and Lord of lords. Dr. Wilson and Mr. Venables are gone there, and brother Lindley will leave this in a few days for the same place. May the God of peace go with them!

LATTAKOO.

The state and progress of the Lattakoo Mission are incidentally referred to by Mr. Hamilton at the conclusion of the letter which supplies the foregoing information; and the same subject is further developed in a later Report from Mr. Moffat, forwarded under date, 23rd November, 1836. Mr. Hamilton thus proceeds:—

At this station, the Gospel is preached in a plain and simple way, that the natives may understand; but their minds are very dark indeed. Yet of those who are like stones, God is raising up children to Abraham. On the first Sabbath of this month a young man and woman were approved by the church, and added to the number of such as, I hope, shall be saved. A very aged woman, who is blind, but has received inward sight to view herself as a sinner and Christ as a Saviour, hath also been added to the church here; and a young man who is

gone with the American brethren will be received on his return.

Mr. Moffat writes:—Last church-meeting two men and five women were proposed and admitted as members, and now stand ready to make public profession of their faith on the first Sabbath of next month. Morisanyan, who came with me from the Hart River, would have been baptized before this time, but, as others of that people had been received by the church at Griqua Town, we thought he would also go there. However, as he is greatly attached to this

place, we submit to his wishes; and he also will be admitted, making in all eight. Among those received are, the wife, the sister, and the daughter of one of the Batlapi chiefs. The experience and example of these people in their native village has proved like leaven; for a pleasing prospect now opens there, and not there only, but in all the villages of that out-station. Our candidates are also increasing in number, and some of them are from these villages, where we seemed long to labour in vain. Two individuals, who had been long public enemies, and often made our hearts bleed with inward anguish, are now trembling under the load of their accumulated guilt. The thirst for knowledge, especially the desire to be instructed in reading, is greatly increasing here and at the places I visited. Hundreds of the "First Spelling Book," lately compiled and printed, are distributed, and the next thousand, now in preparation, will also be quickly circulated. At one out-station, those who possess a little knowledge endeavour to

teach those who have less; and, as materials are now collecting to build a house there for the double purpose of church and school, more ample means will be soon provided.

Some months since an Auxiliary Missionary Society was commenced here, and we are cheered to see the willingness of those who are yet comparatively poor, to give their tribute of gratitude, and evince sympathy towards their countrymen yet destitute of the word of life. This would have been done sooner, but we could not think it our duty to propose it, as this station has been, and still is, an asylum of the poor, some of whom never possessed any thing, and many were stripped of all they possessed in the wars of former years. They have displayed great diligence and industry, and have been in the habit of rendering public services to the station. The present amount is ten pounds; and, considering every thing, we think it a good beginning. The outward state of the Mission looks well, and the crops are promising.

BERBICE AUXILIARY MISSIONARY SOCIETY.

On the 26th of December last, the Anniversary Meeting of this society was held in the Mission Chapel, New Amsterdam, Berbice. The friends of religion and Christian education in the Colony, faithful to the interests of the negro population, manifested attachment to this important cause in a pre-eminent degree on the occasion now referred to, and the place of assemblage was crowded to excess. Our venerable brother, the Rev. John Wray, who, in transmitting a copy of the resolutions passed at this meeting, supplies the preceding grateful intelligence, further states, that D. C. Cameron, Esq., Proprietor of plantations Lochaber and Canefield, kindly sustained the office of Chairman; and he expresses great satisfaction at the general progress of the Missionary cause throughout the Colony.

The first resolution was moved by Rev. G. FORWARD, and seconded by Mr. W. HENRY, catechist of Fearn:

"That this meeting desires to express its gratitude to God for the abundant success with which He has been pleased to bless the labours of the London Missionary Society during the past year, in various parts of the world, as detailed in the Report, and pledges itself to more earnest prayer on its behalf."

The second resolution was moved by Rev. D. KENYON, and seconded by Rev. S. HAYWOOD:

"That this meeting is deeply impressed with the necessity of more vigorous efforts being made, particularly in the establishment of schools, to promote the moral and religious welfare of the labouring classes of the Colony, to fit them for that great change which will take place in 1840; and would record its gratitude to the British Parliament for the generous grant of 25,000*l.* sterling, to promote education in the West

Indies. Also to his Excellency Sir James Carmichael Smyth, Governor; and to the Honourable the Court of Policy of British Guiana, for their munificent vote of 40,000 guilders, for the instruction of the labourers of this Province; 30,000 to be applied to the district of Essequibo and Demerara, and 10,000 to the district of Berbice."

The third resolution, was moved by Rev. J. WRAY, and seconded by the Rev. J. HOWE:

"That this meeting rejoices in the great exertions which are being made by various denominations of Christians for the dissemination of Divine truth, and the education of the population of the West Indies in general, and British Guiana in particular."

The fourth resolution was moved by Rev. S. HAYWOOD, and seconded by Rev. D. KENYON:

"That the thanks of this meeting be presented to the Collectors of this Auxiliary for their diligence during the past year, in

exerting themselves to obtain pecuniary assistance towards the funds of the Missionary Society; and that they be requested to continue and increase their labours."

Thomas Lewis, the African Preacher, then gave an interesting address.

The Chairman, in answer to a vote of thanks, expressed his great satisfaction with the proceedings of the meeting, and said that it was his opinion that the Missionaries had done much good in the Colony, are doing much good, and would still do much good.

In Berbice there are at least six thousand people instructed by the agency of the Missionary Society, and about six hundred communicants are attached to the Mission chapels.

The collection, including sixty-six guilders presented by Mr. Cameron, amounted to 232 guilders, 8 pennings: the whole of the collections, donations, &c., during the year, to 1,578 guilders, 8 stivers, 8 pennings, or, at the present exchange, 116*l.* 18*s.* sterling.

ARRIVAL OF MESSRS. THOMPSON, RICE, AND TURNBULL, IN INDIA.

We have the pleasure to state that the Rev. Messrs. Rice and Turnbull, their wives, and the Rev. William Thompson, after a prosperous and comfortable passage in the Mary Anne, Captain

Tarbutt, arrived in health and safety at Madras, on the 29th of December last; and proceeded, on the 6th of January, 1837, to the stations to which they had been respectively appointed.

HOME INTELLIGENCE.

THE TRAVANCORE MISSION.

Letter from the Rev. Charles Mead, at present on a visit to his native land, after nearly twenty-one years' absence as a Missionary in India.

TO THE REV. W. ELLIS.

MY DEAR SIR,—A few months before my departure from Travancore, the valuable supply of books you forwarded for the Neyoor Seminary came safely to hand. I am anxious that you should convey our very grateful acknowledgments for them to those kind friends from whom they were received. A part was, I believe, supplied by Mr. Thomas Beilby, who, I doubt not, will be gratified to learn, that they are highly valued, both by the Missionaries of the Southern stations, and the young men under instruction in the Neyoor Seminary, who are training up for native teachers. Several of our earlier scholars have made a good progress in the English language, and a number of those still in the seminary are advancing very rapidly in acquiring it. The works now thankfully acknowledged, and those likewise presented by Mrs. Fletcher, cannot fail to be highly useful in a dry and barren land where no water is, or where the streams of knowledge are only beginning to flow. The late Mr. Fletcher's valuable collection is a most important addition to our library. Indeed these works have not only proved a treasure to those who are already preaching that Gospel among the heathen which our lamented friend was, it appears, engaged

in propagating at home; but we have reason to believe that the native teachers *hereafter* will be greatly assisted by them in their efforts to overturn the dominion of the prince of darkness. I beg you will inform Mrs. F. of the use these books are put to, and request her to accept our sincerest thanks for them.

In addition to any standard works of a literary and religious character, which may from time to time be procurable, (after our friends have done with the perusal of them,) we should be exceedingly thankful for a supply of school-books for the Seminary, similar to those you last forwarded, in sufficient number for the use of a large class, say about two dozen, where the work is not very expensive. School dictionaries, which were omitted to be sent last year, will, to any extent, be a great acquisition. Likewise a pair of globes, maps, (particularly of India,) and mathematical or philosophical instruments of any kind. The study of astronomy is becoming popular among the higher classes, and a gentleman has been appointed to teach it at Trivandram, at the expense of the Rajah. We are desirous that seminarists should continue to make it a part of their studies; but we greatly need a supply of books and instru-

ments. Works illustrative of the more useful arts and sciences, together with an encyclopædia, are greatly needed. New works on biblical criticisms, sermons, prize essays, and reviews, together with works of practical divinity, calculated to be useful if translated into the native languages, are most desirable. We shall be greatly obliged if you can bring our wants to the notice of the friends of the heathen in your circle, and endeavour, if possible, to make up a yearly supply for us. You know how few our religious and literary privileges are in a heathen land!

I wish to embrace this opportunity of returning our best thanks for the lamps that were kindly sent out some time ago. They have been found very useful in the home station, for Dartmouth chapel and the Seminary. We require something stronger, and less liable to be broken, for the out-stations.

There is no lack of cocoa-nut oil in the country; but they have nothing in the shape of a lamp that is not of the rudest description. Our friends can easily form an idea how superior our places of Christian worship, properly lighted, would be, compared with the heathen temples, where the

frightful idols only are illuminated, whilst the other parts of the gloomy building remain in darkness. Any further assistance in the way of lamps and strong lanterns will be esteemed a great kindness, and be the means, probably, of bringing some under the sound of the Gospel, while it will certainly afford the native congregations, already raised from amongst the heathen, very important aid and encouragement.

I will only beg to add, that if any friends to the cause could supply three large bells, and three hand organs, for the home chapels at Neyoor, Nagercoil, and Quilon, we should feel very thankful.

Believe me to be,

My dear Sir,

Yours faithfully,

C. MEAD.

*Brixton Rise,
April 24th, 1837.*

Donations of books, and of any of the articles specified in the above letter, for the use of the Travancore Mission, will be gratefully received at the Mission house, Blomfield-street; and taken out by Mr. Mead, who expects to return to Travancore during the ensuing summer.

AN ADDRESS TO SUNDAY SCHOLARS,

ON BEHALF OF THE HEATHEN.

MY DEAR YOUNG FRIENDS,—In the present age of Missionary effort, it is the duty of all persons, and especially of Christians, to do their best to aid the cause of God, and even children, especially Sunday-school children, should all be active in the work; and it is to you who form the last mentioned class that I now address myself, and will endeavour to lay before you some particulars respecting the heathen, in order that you may see their miserable condition, and be led earnestly to seek to do something to benefit them. Several reasons might be assigned why this cause should engage your most attentive consideration, employ your greatest energies, and draw forth your earnest prayers. But I will mention only two or three. The *first*, the *chief*, the *best* reason is—Gratitude to God that you are not as they are; next—Obedience to his commands; and, lastly—Compassion for their wretched condition.

The world which we inhabit contains about eight hundred millions of human beings; and of these very, very many, know nothing about God, nothing about Christ; they have never heard of a Saviour; they have no Bibles to teach them the way to heaven, no teachers to instruct them, no Sabbath schools as you have; but

they are ignorant of God, and “without hope in the world.” They bow down to idols, or images, often the most frightful things that ever were seen. To these idols they bring their offerings, and believe that by doing this, they will be made happy after death. Some of these Heathen are very cruel to their children. In India, mothers frequently throw their children into the Ganges; and in the South Seas, before the Missionaries went there, the people used to destroy many of their little girls as soon as they were born. Thus they live in decided opposition to the law of God, and in the habitual practice of the most revolting cruelties.

Now, my dear children, just compare your condition with theirs; see what a vast difference there is between you. You live in a country where the true God is worshipped; your parents do not wish to destroy you, but have sent you to a Sunday-school, where you are taught to serve your Creator; you have kind teachers, who instruct you, pray for you, and endeavour to lead you to Christ, the only Saviour. Then be active and zealous, in doing all you can, that the Heathen may be taught the same things.

But you ask, How this is to be done?

I will tell you. In order that the Heathen might have a knowledge of the true God imparted to them, a society was formed, about forty years ago, called the Missionary Society, to send out men to preach the Gospel. The Missionaries have gone to several parts of the world—to India, China, Africa, the South Sea Islands, and other places, and have taught many of the people of these countries to read the Bible. But a great many millions have not yet heard of the true God, and of the Saviour, Jesus Christ, and many more Missionaries are wanted immediately to teach and preach the Gospel of the Son of God. In order to send these men, the Missionary Society collects money to pay the expense of their voyage, and to maintain them abroad; and if you become subscribers of a halfpenny or a penny a-week, or month, you will thus be the means of

sending instruction to the Heathen. Thus you may assist in sending out Missionaries, but you may do so more effectually by your prayers. When Christ was on earth, he said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven;" and now he reigns above, and still delights to hear the prayers of children. If you only pray, "O Lord, convert the heathen!" he will hear your prayer, and in answer to your prayer, in connexion with Christian instruction, Heathen children may be led to trust in Jesus Christ for salvation, and, though you may never know the good you do them in this world, you may meet them in heaven. Then, O my dear children, remember the Heathen, remember their sad condition, and do what you can to make the way of salvation known unto them.

J. W. M.

RETURN OF MRS. HILL AND FAMILY FROM INDIA.

The health of Mrs. Hill, wife of the Rev. Micaiah Hill, of Berhampore, having been so greatly impaired by the climate of India, as to render a voyage to her native country necessary for its restoration, she left India, accompanied by three children, in the *Repulse*, Captain Pryce, on the 25th of Dec. 1836, and reached London, in improved health, on the 24th of April last, after an absence of nearly sixteen years. The expenses of the passage

of Mrs. Hill and her children were generously defrayed by a highly esteemed Christian friend, to whom the grateful acknowledgments of the Directors are cordially rendered, and whose disinterested kindness will not be unnoticed by Him who has said, "For whosoever shall give you a cup of cold water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."

RETURN OF MR. CANHAM AND FAMILY FROM THE CAPE OF GOOD HOPE.

On the 19th of May, the Rev. John Canham, who formerly laboured as a Missionary of the Society in Madagascar, and latterly in the above Colony, arrived in London from Cape Town, with Mrs. Canham and four children, in the *Briton*, Cap-

tain Warming. Through the mercy of Providence, Mr. Canham and his family have had a safe passage from the shores of Africa to England, although on the voyage and since their arrival in this country they have been afflicted with severe illness.

DEPARTURE OF MR. AND MRS. JONES.

On the 18th of April, the Rev. David Jones, and Mrs. Jones, with one child, embarked in the *George Canning*, Captain Winn, for Port Louis, Mauritius; and finally sailed from off the Isle of Wight, on the 2nd of May; having been detained in the Downs by contrary winds, during which time they experienced merciful deliverance

from shipwreck. Mr. Jones will proceed from Mauritius to the island of Madagascar as soon as practicable, with a view to the re-establishment of the Madagascar Mission, employing the intervals that may elapse among the apprenticed labourers and other inhabitants of the Colony.

EMBARKATION OF MR. AND MRS. LOCKE.

On the 9th of May, the Rev. John Locke and Mrs. Locke sailed from London, in the *Valleyfield*, Captain Stewart, for the Cape of Good Hope. Mr. Locke has been appointed to labour as a Missionary of the Society in

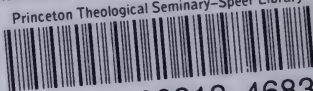
South Africa; and, during the absence of the Rev. Dr. Philip, to fill the pastoral office in connexion with the church and congregation at Union Chapel, Cape Town.

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